ONE OF
Antichriſts Voluntiers DEFEATED,
AND THE
True light vindicated.
IN

Anſwer to a Book called *Ignis fatuus*, Publiſhed by one *R. I.* Wherein he vindicates *Edward Dod*, and *Samuell Smith* (of the County of *Salop*) in their lyes, folly, and wickedneſs, and hath added more of his own, with divers of his falſe doctrines, lyes and ſlanders, *&c.* brought to light, and reproved: As *That the Law of the Spirit of life, is imperfect, and not fit to be a Chriſtian Rule*, and alſo, *humane Nature may be taken for the regenerate part of man, and the Soul, &c.* And likewiſe calls *Idolatry, Civillity*, and heatheniſh complements, *Courteſie.*

His Vindication made voyd, and his weapons broken, and he taken Captive, and left with *E. D.* and *S. S.* among the *ſlime pits of Siddim* near *Sodom*, with his *Ignis fatuus.*

By *F. H.* a witneſſe to the perfect Law, of the Spirit of Life.

The wicked are eſtranged from the womb, they goe aſtray aſſoone as they be borne, ſpeaking lies.

LONDON, Printed for *Thomas Simmons* at the Bull and Mouth near Alderſgate, 1660.

ONE OF ANTICHRISTS VOLUNTIERS DEFEATED, AND THE TRUE LIGHT *VINDICATED.*

AMongst all the oppoſers of the truth that yet hath appeared among the black army of the old *Dragon*, who like the *Philiſtims* hath alwayes defied *Iſraels God*, and alſo their camp, through their oſtentation and boaſting, and with their clamorous loud cryes in the ears of the people, like *Rabſhekah*, to diſhearten and diſmay *Iſrael*; none hath appeared more out-ragious and virulent then one who ſubſcribes himſelfe, *R. I.* who in vindication of his brethren in iniquity, *Edward Dod*, drunkard, and *Samuel Smith* an unprofitable talker, otherwiſe called a Miniſter at *Creſige*, who hath preached that which he calls the Goſpel there divers years, and yet ſees no fruit at all, and yet this impudent *R. I.* whom I beleeve to be another dreamer like him, for his language do manifeſt him to belong to *miſtery Babilon*, the great City, the *mother of Harlots*, he ſaith, *One may miniſter and preach the Goſpel, and the people not be profited at all, as* Samuel Smith *hath done at Creſige*; And he ſaith farther, *that they are barren profeſſors*, yet ſaith R. I. that S. S. *need not be abaſhed at it*; And for inſtance he ſaith, *Was Pauls preaching of leſs credit, becauſe there were many Runnagates, in the end ſhewed themſelves hypocrites?* yet this compariſon will not excuſe S. S. neither E. D. nor R. I. who would cover them with an old patched Cloak, ſome peices he hath ſcraped up out of *Æſop's Fables*, a book full of lies and altogether compacted and patched up of fictions, and ſome out of *Ovid* & *Seneca*, Heathens in their own account, & the like frivolous ſtories, and *Plato*, and *Diogenes*, they muſt ſerve for a covering, if it will, to the two former oppoſers of truth: but ſtay R. I. *Did Paul ſtay ſeven years in any place, and ſaw no fruit?* And though there were many unbeleevers among the Jews notwithſtanding the publication of the word and the miracles of Chriſt, yet ſome beleeved; and though the Apoſtles and Miniſters of Chriſt laboured in the work of the Lord, yet ſome beleeved and clave unto them: but there is no fruit at *Creſige*

at all, but they are barren profeſſors, as R. I. ſaith; *but if this will not ſerve, take another of R. I. his arguments; That God ſends his word ſometimes for the hardning of people*, and upon this account, S. S. teaching and Miniſtry muſt be kept in credit. A ſad thing for the people of *Creſige*, that they ſhould hire a man for ſeven years together, and pay him wages for hardning of their hearts, and for counting them barren profeſſors, yet I judge, S. S. E. D. & R. I. counted them fruitful, and abounding in zeale and fervency to God, when they came into the meeting of the *Quakers*, ſome ringing *Pans*, ſome *Candleſticks* and *Frying pans*, and throwing water, like people void of underſtanding, and ſaith this R. I. *theſe yeelded a better ſound then the Quakers*; So that thou may ſee what will not this R. I. vindicate, and what wickedneſſe as can be acted and ſpoken, here they may look for a ſhelter, rather then they ſhall want a Guardian (as *Pictures, images, croſſes, cuffs, ribons, lace*, and ſuch other like things invented by the Devil to draw people from ſerving and worſhipping the living God) R. I. will patronize them all being brought forth, and when they are not brought forth he will reach forth his hand to help to elevate iniquity, and to under-prop the Devils kingdom, which is exalted in the children of diſobedience, as all along may be ſeen in his Fabulous Scrole, called *Ignis Fatuus*, when like his two brethren before him, he goes about to vindicate Idolatry, *Images, Hirelings, Maſſ-houſes, Cuffs and Ribons, Tithes, Flattering Titles, and vain Cuſtoms, and Popiſh practices, Pride, Perſecution, and lying*; all thoſe things he pleads for, and hath uſed many vain arguments and falſe interpretations of Scripture, ſo that the two former, it may truly be ſaid they have done wickedly, but this R. I. exceeds them all, who is ſo ſtout hearted againſt the truth and power of God, that whatſoever he can invent in his corrupt heart againſt it, and gathers up the reſt of the Prieſts lies that they have vomited up before, and caſt in the face of truth, and tenders them as good proof, and ſome Scriptures perverted with *Æſop's Fables*, and *Ovid*, and *Diogenes* ſtories, and upon ſuch materials he hath framed his book (called *Ignus Fatuus*) which he hath writ in vindication of E. D. his book called *A pair of Spectacles for a dark-ſighted Quaker*, and S. S. *Malice ſtriped and whipt*, three Pamphlets whoſe Title will diſcover what the ſubſtance of their matter is, and whoſe work they drive on, ſo that I need not ſay much, ſome of them vindicating perſecution, and incouraging the rude behaviour of the *people*, another mocking at *innocency* and ſcorneth them who *trembles at the word of the Lord*; and laſt of all, R. I. who hath made a Fortreſſe for both the other, and hath caſt up a heap of confuſed darkneſſe to guard his brethren,

thren, he mocks at the light within, and calls it *Ignis Fatuus*; and the *law* which is *light* which God hath promiſed to write in his peoples *hearts*, this he calls an *imperfect thing, and therefore to be ruled, and not fit to be a rule of the Saints*, as may be ſeen in the 55 page of his book, and ſo ha h ſpoken contrary to the Spirit and Scripture of truth, *Prov:* 6. and the law of the Lord which is the law that endureth for ever, this ſaith R. I. *is imperfect and the letter or law without written is perfect, and is a ſtandard*, as R. I. ſaith, *for all controverſies*, then if it be ſo perfect and ſo fit to decide all controverſies, why doth R. I. borrow his proofs and raiſe his arguments from *Æſop's Fables*, *Ovids ſtories*, *Plato* and *Diogenes* diſcourſes, and to omit *Seneca*, becaute R. I. ſaith, *Ambroſe hath reckoned him in the Bead-row of Saints*, it may be with Saint *Dominick*, and Saint *Patricke*, Saint *Francis* and ſ me others of the *Popes* Canonizing; but however, I ſhall let many of his envious and frivolous and impertinent arguments paſſe, as things of no validity or worth, being they have been anſwered over and over by many hands,& all the fortreſſes & ſtrong holds thrown down, ſo that to any judicious man they will appear, to be but rubbiſh, however R. I. wou'd be gathering together the rubbiſh again,and would make it appear as goodly a fabrick as he can, when indeed there is nothing in it all; ſo thou may ſee Reader, in R. I. his *vind'cation* of this *mouldey cankered ware of Babylon* which he would hold up, his own folly, ignorance, and error made manifeſt in the enſuing diſcourſe of his doctrines, and moſt of his principles thou may view and ſee which I have taken up and anſwered, and his confuſion and blindneſſe thou may ſee, and alſo view the Spirit that acts this man, and how this man is like to convince any who hath not power over his tongue, bu lets it run to utter forth the deceit that proceeds out of his own corrupt heart, thinking thereby to blind peoples eyes that they ſhould not ſee,how ignorant and light, vain, and treacherous, theſe Prieſts are,who would monopolize all into their own hand; nay though God command and move by his Spirit, yet this muſt not ſpeak nor declare the mind of God, except theſe Prieſts will allow of it, (in whom the welfare of all people lyes, if thou wilt beleeve R.I.in the 11 page of his book,yet if theſe count it diſorderly for any to ſpeak as he hath received of the Lord, from his Spirit) it muſt go for ſuch, and be accounted ſuch, as diſorderly.

In the Epiſtle to the Reader R. I. ſaith, *Such Schiſmaticks as theſe Quakers, hath torn the Church in peeces,and its authority condemned, and the Miniſtry ſlighted, and falſe Religion advanced.*

Anſw. It ſeems that the Church that R. I. is of, is none of the true

Church

Church which is built upon the rock (Christ) which the *gates of hell prevaileth not against, neither any weapon that is formed against it, can prosper*, but R. I. his Church is torne in pieces and may be prevailed against, sure it is but *Babylon*, whose stones must be scattered, and whole building must be thrown down, and it is but the whores attire which is renting off, that her nakednesse may appear, and her deceit made manifest; and the authority which is condemned and reproved, is no authority but the authority of the beast, upon which the false Church hath ridden, and hath call'd it by the name of higher power; and the Ministry, is but such as traffick with the whores sorceries, by which she hath deceived the Nations, and this indeed, and those Ministers indeed are slighted by us, because we know him who is the Minister of the *everlasting Covenant*, whose Spirit is manifest according to his promise, *to lead his people into all truth*; and so the Religion which standeth only in the traditions of men, and in idolatry, such things as R. I. goes about to maintaine, as *Images, Crosses and Pictures, Mass-houses, Hirelings, Priests, Popish tythes, and Popish-ceremonies*, which R. I. so much pleads for, all these are slighted, as not to be consistant with the true Religion, or the true Church of Christ.

Yet nevertheless saith R. I. in his Epistle, *I have adventured voluntarily to side with those that contend for the truth against the Quakers*, and yet in the same Epistle, saith, *He was moved of the Lord thus to declare.*

Answ. What confusion and lying, and blasphemy is here, hath R. I. adventured voluntarily in his own willfulnesse and perversnesse, to take part with those contenders against the truth, in which the *Quakers live and worship*, and God must be made as the author of this, and all the heap of lyes and confusion, which is declared and uttered forth in his *Ignis fatuus*, which if no more were said then hath been, were answer enough unto his railing discourse; and yet what impudency this man hath to say, *he was moved of the Lord*, when as he hath confest, he hath *voluntarily took part with the contenders*, so that it is manifest to all reasonable men, who set thee awork, and whose work thou hast been doing, for which thou shalt be sure to receive a reward, in the mighty day of the Lord.

And R. I. saith, *Forasmuch as their counterfeit coin, hath been offered to me for good silver, I thought it fit to nail it to the Market-Post, that it might not deceive others, and instead thereof I have here made a tender of other Money* (viz:) *this ensuing Treatise, which I doubt not, but that it may passe with truths approbation.*

Answ. That which R. I. calls *counterfeit coin*, was made publick by our

our ſelves, and it hath been and ſhall be received by them that know Gods Image and the inſcription of the Spirit, and though R. I. hath denyed it when it was proffered to him, the value and worth of that, which hath been proffered, is no worſe; *For though a price be put into the hand of a fool, he regards it not.* And now Reader thou ſhalt ſee, what kind of Coin he hath tendered, and how thou judges it may paſs with truths approbation, as hereafter will be made manifeſt in his further diſcourſe.

Wherefore Reader, ſaith R. I. *Have not ſo great regard to the authority of the Writer, as the truth of the matter written by him, who was moved of the Lord, as thus to declare againſt thoſe who are adverſaries to truth.*

Anſw. Indeed the authority of a writer or of that which is written, is of no great moment, ſeeing he is but one of *Antichriſts Voluntiers*, who hath not only belyed them that feared the Lord, but alſo hath uttered forth many damnable doctrines, and yet would faſten all theſe upon the Lord, ſo that his deceit might be of more authority, and none might queſtion the matter thereof, becauſe the Lord allwayes *moveth to truth and righteouſneſſe*, and ſo R. I. is one of them that hath taken the name of the Lord in vain, which will not be *holden guiltleſſe*, but will be found guilty, when the ſearcher of all hearts ſhall make all things manifeſt.

And then R. I. further ſaith, *That ſprinkling of infants is commanded by the Scriptures, and is a ſeale of the Covenant; and baptiſme of infants is that which anſwers to circumciſion, for mortification of the fleſh and remiſſion of ſins, and admiſſion into the Church, are ſealed unto infants by ſprinkling, or that which R. I. calls baptizing.*

I ſay Baptiſme of infants, is a *Popiſh-Tradition*, as hath been proved by divers, ſo that of it I need not ſay much, but where it is commanded in the Scripture as R. I. ſaith. *Coll.* 2. 11, 12. is but a bad proof for R. I. for the *Coloſſians* were circumciſed with the circumciſion made *without hands*, and they were *buried with him in baptiſme, baptized into the death and ſufferings of Chriſt*, ſuch a baptiſme as the Prieſts never adminiſtred with their hands, and the Spirit of the Lord was wont to be the ſeal of the Covenant to them that did beleeve, but now it muſt be turned out of doors, for *viſible water* hath taken up its place in R. I. his judgement, which is corrupted, and how doth ſprinkling anſwer to circumciſion, the *Males* onely were circumciſed, and not the *Females*, and why doe you ſprinkle *Females*, if baptiſme muſt *anſwer* to circumciſion, and if the extent of the one, muſt be as large as the other: and as for mortification of the fleſh and remiſſion of ſins; that which mortifies the deeds of the fleſh,

hath

hath *life* in it, and that gives a living testimony *within*, and remission of sins is in the blood of Christ, and the seal thereof is by the Spirit unto them that beleeve; but this Popish tradition hath taken up all in R. I. his account, if his argument be true; Nay the Papists themselves who are as zealous for sprinkling of infants as R. I. or any of his brethren can be, yet one of their own Bishops (at a Council in *France*, of both Protestants and Papists, at *Pisoy* 15 61.) *Claudius Espencious* saith, *Many things are to be beleeved by tradition only, as the baptisme of infants, which cannot be proved from Scripture*, but this R. I. would have the Scripture to be a Cloak and a cover not only for Popish Traditions, but for his own invented imaginations, which he hath set forth to blind people withall.

The next thing that R. I. goes about to vindicate, is *swearing*, which their Ministers teach men to *sweare*, which ought to be in *righteousnesse and truth*, and for his proof, *Deut.* 10. 20. he brings, and he saith, *Christ only prohibits rash and vain swearing, and superfluous oaths.*

Answ: Unto this much hath been said and answered allready by many pens, and so that in the answer thereof I shall be brief; in the first Covenant it was lawful to *swear* in truth and righteousnesse, and likewise all rash and vain oathes under the Law were forbidden, but *Christ who is the end of the Law for righteousnesse*, who is greater then the *Prophets*, and greater then *Moses* and *Solomon*, and greater then the *Angels*, unto whom they all worship, he saith expressely, *swear not at all*; Now whereas R. I. and others have said, Christ onely in these words prohibits vain oaths, or false oaths, then he had reproved nothing but what the Law had reproved, but he saith, *It hath been said of old time, thou shalt not forswear thy selfe*, but Christ saith, *I say swear not at all*, so that it is manifest, that all oaths are forbidden by him, who is the *oath of God*; and why saith R. I. it is not contrary to the Gospel of Christ for to swear, and yet doth account the *writings* which is called the New Testament the *Gospel*, wherein Christ hath expressely forbidden it, and therefore those Ministers that teach men to *swear*, are not the Ministers of Christ, but teach those things that are repugnant to the Gospel of Christ, *For he that breaks one of the least of the commands of Christ, and teacheth others so to do, is least in the Kingdome of God.*

The next thing that R. I. would vindicate, is their singing of *Davids* Psalmes, in invented Tunes, such as pleaseth the carnal mind, and for his proof he brings *Matth.* 26. 30. *They went out and sung a Hymn, and Paul and Silas sang in prison, and singing is divine worship for the praise of God, and the comfort of our soules, and it is a soul-ravishing, and heart-raising ordinance.*

Answ:

Answ: It is acknowledged, and allwayes hath been by us, that praises belongs to the Lord, and that they that are made alive, whose souls *are raised out of death*, can, and doth praise the Lord, and they that sing with the Spirit and with understanding, are acceptable unto God, and they that are in the Spirit, doth that which the Spirit moves unto, and so worships in the truth, and is accepted of God; and *Christ*, and *Paul*, and *Silas* and many more praised the Lord, and many now doth praise the Lord, and he that hath a *Psalme* may sing, but what of all this? what doth this prove for R. I. and the rest of the *Masse-house-singers?* and what doth this prove, as to the singing of them that is void of understanding, who sometime sing, *I go mourning all the day long*, and just at that moment are singing, and what doth R. I. think it cannot be a *Psalme*, unless it be in *Meeter?* or doth he think it is not accepted, except it hath a *Tune* with so many stops, and to sing *Davids* prayers, and call it praises, is this with understanding? and even to return R. I. his words upon himselfe; *A more ungrounded opinion was never invented by the Devil*; For them to sing or to pretend to praise God, whose soules *lyes in death*, and do not know what it is to partake of Gods benefits, neither the unsearchable gift; This kind of singing and imitation doth not comfort the soule, but burden it, and this doth not raise the witnesse, but kills it, and you make merry over it; and this kind of singing must be turned into howling and lamentation.

And saith R. I. *Our worship doth not differ neither in whole, nor in part, in matter or manner from the Saints worship in the Primitive times.*

Answ. This mans confidence or rather impudence, is in opposition to knowledge and wisdome, for it were easily proved, that it neither in whole; nor in part, neither in matter nor manner agreeth with the Primitive times; as for example, it is no where recorded in the Scripture, that any Apostle, Minister, or Ministers, did take a little water and did sprinkle a few drops on a childs face, and call'd this an ordinance of God, and say, it is a seal of the Covenant, and mortification and remission of sins, neither any such doctrine did they declare; neither did any of the Ministers and Apostles of Christ, cause people to buy them bread and wine, and then give it the people back again, a bit of bread and a sup of wine at the middle of the day, and call this the Lords Supper, or a great Sacrament; neither

had they bels in their Churches to call people together; neither had they soft cushions, and pulpits, and a hour-glasse hanging by them; neither did the primitive Churches prohibit, or limit the Spirit of the Lord God amongst any, but if any was moved to speake any thing, or had any thing revealed from the Lord, the first was to hold his peace.

These and many more things you differ in, both in matter and manner, which largely hath been declared by other pens, and so in this I shall be briefe; neither had the Ministers of the Gospel their maintenance by force; neither had they *Easter Reckonings*, *Midsummer dues*, *Mortuaries*, money for *Churching* of women, *Marriages*, nor for the *burials of the dead*, nor money for *Funerall Sermons*, neither did they preach over the dead: all these and abundance more of such like invented things, was never practised nor found amongst the Churches before the Apostacy; which things considered may cause *R. I.* to blush, that ever he durst be so impudent as to say, they differ not, neither in whole, nor in part, in matter nor in manner, from the primitive Churches; and untill such time as *R. I* and his Brethren contenders can clear themselves of these things, let them not think any whose eyes God hath opened can receive them for a Church of Christ; nay most of the parish Ministers holds up those practises which the Papists did deny, as money for Marriages and burialls, baptisme, the Sacrament, or the ground in which the dead were buried, this was reprehended and condemned by the Councell of *Trent*, in the height of all Popery, 1547.

Saith *R. I. It seemes these tythes are a great matter to many, or rather a great trouble for them to pay the Ministers, though* Abraham *paid tythes of all to* Melchizadeck *before the Law*; and this proves *E. D.* his Argument as saith *R. I. That it is contrary to the Light and Law of God to withhold them from the Ministers, because they were given by* Abraham *before the Law.*

Answer, Yea, It is a great matter with many to pay tythes, and a great trouble too, because he that confesseth Christ is come in the flesh, cannot uphold the shadowes of the first Covenant, which belonged to a changeable priesthood, having no other portion among their brethren, which was given unto them for the service which they performed unto the Lord, and likewise were a Twelfth Tribe, and near a Twelfth part of the people; And now the Law being changed,

and

and the Prieſthood changed, and the Covenant ended, and the Ordinance thereof aboliſhed, that ſuch a company of covetous men, as the *Parochiall* Prieſts generally are, that they ſhould claime the tythes that belonged to this Prieſthood, and not doe the worke which they did, and yet hath a portion among their Brethren in this land, neither are they the three hundred part of the people; and that ſuch a company, I ſay, as theſe ſhould claime the tenth part of all the increaſe in the Land, this is a great matter, and a thing not conſiſtent with the Law of God, neither equity or reaſon.

And it is but a poor and feeble argument neither of *E. D.* or *R. I.* that *becauſe Abram gave the tenth part of the ſpoyle to Melchizadeck before the Law*, that therefore it muſt be a *binding thing* to all generations to pay the tenth part as due to ſuch as are neither after that order of *Aaron*, neither after the order of *Melchizadeck*. *Abram* gave the tenth, and that but once, and freely, and *Melchizadeck* brought forth bread and wine to *Abram*'s Army; and we may as juſtly, and upon as good ground, demand bread and wine for our whole families of the Prieſts, as the Prieſts can demand the tenth part of our ſubſtance from *Abram's* gift to *Melchizadeck*, and ſay, *it is againſt the Law of God, nature, and reaſon*, as *E. D.* and *R. I.* doth conclude by their feeble arguments which they make upon *Abrams* giving the tenths, for if the example of the one be binding, then the example of the other is alſo as binding; *Abram* gave the tenth part of the ſpoile and that but once, and *Melchizadeck* demanded none, then why doe the Prieſts who are but uſurpers claime it every yeare? and where they cannot get it freely, as few will give it them who witneſſe Chriſt come in the fleſh, then they take it by force and conſtraint; or would *Melchizadeck* have pleaded with *Abram* (as this ignorant *R. I.* doth) that the ſpoyle was none of his own? as he ſaith Tythes *are no mans own*; or as I ſaid before to *E. D.* would *Melchizadeck* have taken away *Abrams* Oxen, Cowes, or Horſes, Sheep, or Camels, if he had not given him the tenth part? Or did any of the Miniſters of Chriſt require or demand, force or conſtraine any maintenance whatſoever from any, which this *R. I.* ſaith *they differ nothing from, neither in whole nor in part, in matter or manner, neither in practice*; but ſaith *R. I. This is nothing to the purpoſe, unleſſe it could be proved that the Apoſtles might have had tythes, which they could not being perſecuted.* Yes it is ſomething to the purpoſe if you take them for an

 example,

example, as y ou say you doe ; and though it be granted the Apostles were persecuted from place to place, and sometimes went from place to place when they were not persecuted, which *R. I.* would have condemned for runnagates, if he had lived in that time : But without all controversie, if it be a duty now to pay tythes unto the Ministers of the Gospell, then it was a duty in the Apostles time, that though the Rulers were persecutors, yet the Apostles would have minded them, whom they had begotten into the Faith, of their duty ; but we find no mention neither by Commandement, Reproof or Exhortation, unto any of the Churches, about any such thing, and so thy argument *R. I.* is foolish and frivolous ; for it may be easily proved, that tythes was never demanded, not for 7 or 8 hundred yeares after the Ascention of Christ.

And *R. I.* saith, *The Apostles took whatsoever was given them, and this satisfies the Ministers Conscience to take tythes which the Magistrates give them, so they may of such maintenance live of the Gospel.*

Answer, If the Apostles took nothing but what was given them, then this shames your forcing, and also your seeking it of them who receives you not, which manifests you are out of the Apostles example, and though it satisfies your Consciences to take tythes (which thou saith the Magistrates gives you) both of them that owns you, and them that owns you not ; yet I beleeve it would not have satisfied the Apostles of Christ, if any Magistrates would have sent them back to the Jews who believed not, or the Gentiles who received them not, this they would not accounted as a free gift ; though this divers hundred years many Rulers have drunk of the Whores cup, and hath given their authority to the beast, and hath forced and compelled to a worship, and also to give to the Whores Merchants, yet this is but bad proof that they ought to have done so; and the Apostles never counted this living of the Gospell to live of tythes and forced maintenance, which none of the Ministers did receive, or ever will. And so for shame call in thy *Ignis fatuus* again, in which thou hast published so many lyes, among which this is one, [which will stand as a record against thee] (*viz.*) *That ye differ not in doctrine and practice, matter and manner, neither in whole nor in part, from the Apostles and Primitive Saints.* And this is another lye, that *Timothy* and *Titus* was settled in a parochiallike way in their quarters. Nay the Parochiall quarters, is all people, old and young, beleevers and unbeleevers,

beleevers, between such a water and such a wall, or betwixt such a hedge, and such a ditch. And because thou said I had not named the Apostate that builded your *Masse-houses*, I shall take away the occasion of thy clamouring this, and tell thee who invented your Parishes, and your parochiall way, (*viz.*) The Pope *Dyonisius*, which it may be thou wilt calculate among the Bead-row of Saints, for his great devotion, as thou said *Ambrose* did with *Seneca*.

The next thing that *R. I.* contends against, is no lesse thing then the Doctrine of Christ, and yet it may be he reckons himself as one of his Ministers, and yet he raises arguments strongly against the Doctrine of Christ, *viz. Be not ye called Masters*. But it may be thou wilt say as one of thy generation said lately of some of the Doctrine of Christ, *that these words give an uncertain sound*, and therefore they must have an exposition, and it is this, that *Christ condemneth ambition, and superiority over our brothers Religion and faith*.

Answer. Then all your parochiall Ministers by thy own Exposition falls under condemnation; for this is a poynt of our faith, that if we be moved of the Lord and by his Spirit, to come into your Assemblies to speak the word of truth, that we ought to speak it, and you ambitiously would arrogate unto your selves superiority over our faith and Religion; like as we beleeve that we ought not to give flattering titles to men, neither to give maintenance unto them, of whom we are perswaded, and doe believe are no Ministers of Christ; And in these and many more things that pertains to Religion, faith and godlinesse, you ambitiously and proudly have arrogated unto your selves superiority over Religion, faith and consciences: Therefore repent of it, and see you doe so no more lest you fall into condemnation. And as for calling any man Master who is our Master we own, and it is the practice of such as are servants; but to call him Master who is not our Master, is to speak an untruth, or else to give flattering Titles, and we have not so learned Christ; but enough of this hath been spoken by divers, so that I shall pass on and touch a word about complements, *and doffing off hats*, and *bowing of knees*, a thing that *R. I.* and his Brethren so dearly loves that they are loath to part with it, and these things we beleeve we ought not to doe; and although *R. I.* doth confesse, that none ought to usurp authority or superiority over his brothers faith, yet notwithstanding he hath forgotten his own Expositi-on in a moment, and falls a wrangling about *hatts* and *Caps*, *Knees* and

and *Complements*, which we cannot doe for conſcience ſake.

And ſaith *R. I. If the Quakers will not put off their hatts becauſe it is a cuſtome, or bow the knee becauſe they are abuſed, they muſt not eat nor drink becauſe it is abuſed by gluttons and drunkards.*

Anſwer. A pittifull lame argument, we eat not, nor drinke not, becauſe it is a cuſtome, nor wear apparell, but becauſe of their ſervice and of neceſſity; and yet I would have *R. I.* know, that we have learned to diſtinguiſh betwixt a thing that may be cuſtomary and good in it ſelfe, and a cuſtome which is vaine; and the Saints did not ſalute one another becauſe it was a cuſtome, but becauſe their hearts was joyned to one another in love and in truth. But for *doffing the hatt* and bowing the *knee* to a fellow with a *feather*, or a woman with a *fan*, or a *Gold-Ring*, or *powdered hair*, this is a vain Cuſtome, and the Antiquity of a thing doth not prove the goodneſſe of it, neither cuſtomarineſſe the worth of any thing, nor becauſe a multitude of *Royſters* and *Ruffins* do practice ſuch things, that therefore they are lawfull; for we know *broad is the way that leads to deſtruction, and many there be that enter in*, and we have learned not to follow a multitude to do evill, though *R. I.* be unteught.

But ſaith *R. I. When ſallutations are obſerved with a good decorum, they are like a hand diall which ſhews what order the wheels obſerve within, and the abuſe of any thing doth not abolliſh the uſe thereof.*

Anſwer. Now what R. I. doth count a good *decorum*, Reader thou may judge by what he hath before pleaded for; for *doffing of hatts, bowing the knee*, and ſaying *Your Servant Sir*, or, *if it pleaſe your Highneſſe*, or, *if it like your excellency*, with ſuch feigned practiſes, and this is the *decorum*, which is counted civill; and ſo reader thou may obſerve how the *wheels runs within.*

It ſo came to paſſe that I was amongſt a Company of theſe that would be called Miniſters of the Goſpel, in number no leſſe then ten, and in the Room I was when they all came in, and they courted and bowed, and ſcraped with their feet, with their hats to the ground many of them one to another, and reeling up and down the houſe in this manner, and one ſtriving to outſtrip another in complements; and though they had all intentions to ſit down, yet they ſtrave among themſelves who ſhould be laſt, and in this poſture they continued halfe an hour together, at the which I admired, and indeed was aſhamed, that men who profeſſed godlineſſe ſhould be found in ſuch

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tranſgreſſion; and it is like R. I. will count theſe *civill ſalutations with a good decorum*; And now Reader obſerve again how the *wheels went within*, and what they did drive after, but to gratifie one another in deceit, with theſe kind of *decorums*, like ſtage-players and Fidlers; and thou errs not knowing the Scriptures neither the power of God; when that which was commanded by God came to be abuſed they came utterly to be aboliſhed, as the Brazen Serpent came to be idolized it was taken away, though there was no command for ſo doing, but they might have pleaded the former againſt them; likewiſe the Temple commanded to be built by God, and was to have continued for ever, yet being abuſed and made an Idoll of, it was utterly aboliſhed and was left unto them deſolate, and the glory of God did not appear in it as before, and becauſe of the iniquity of ſuch a compuny of Prieſts, *Sion became as a plowed field, and Jeruſalem became heaps, and the dayly ſacrifices ceaſed, and not one ſtone left upon another* of the Temple that was not thrown down: And ſo for thee or any other to plead cuſtome or antiquity, and examples, which was neither commanded or commended as to be ſtanding and a binding rule to all generations, demonſtrates thy great ignorance and blindneſſe, and manifeſts thee to be one who pleaſes the ſpirit of the world, in whom the love of God dwells not.

The next thing that R. I. falſly accuſeth, and impudently affirmeth againſt the Quakers, is, *That they deny honour to Superiours, and to them to whom it is due, and ſo blaſphemes the name of God and his Doctrine*; and further ſaith, *Charity, though ſhooting at randome, cannot miſſe the right mark*.

Anſwer. It is one thing what God accounteth true honour, it is another thing what R. I. counteth honour. True honour is to obey the commands of Superiours who rule in the power of God, and this the Quakers doe, ſubmitteth to all the juſt and equall commands which are required of them that rule in the power of God, and this is not to blaſpheme the name of God and his Doctrine; but this fellow would have accuſed the Apoſtles, as his generation did, who put them out of the Cities charging them to ſpeak no more in the name of Jeſus, and then when the Apoſtles returned, plead their authority, ſaying, *Did not we command you to ſpeak no more in his name, and now you are diſobedient, blaſpheming the name of God and his Doctrine*. Is this good reaſoning R. I. *And charity ſhoots not at randome, neither*

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misses the marke, but it is pure, and singles out its object to joyn unto, and joynes not unto deceit; But this is R. I. his charity, to think wel of them that are doing evill, and joyne to them who are doing the Devils worke, but this man honours charity as he doth the Scriptures, he saith *charity shoots at random*, and the Scriptures are the *true cards*, as hereafter thou shalt see.

And saith R. I. *F. H. labours to disgrace, if not to deface our Churches, he like a cunning gamster knows how to alter the course of true cards, the Scripture*, as R. I. calls them.

Answer. Because F. H. would have them to take away their crosses & Pictures and Images, which was set up in the time of grosse idollatry, this R. I. counts *graces* and *adorns* their churches, and so he is joyned to Idolls I shall let him alone; and the Reader may see how R. I. honours the Scriptures, when in one place he pleads for the same Titles to be given unto them which is given to God; And saith *No man can dishonour Christ by giving as honourable Titles to the Scriptures, as to God or Christ*; Then by his own argument he hath brought a great dishonour to God and Christ and the Scripture by giving them so base a Title as the name of *Cards*, and so in going about to exalt his own imaginations, he hath villified the Scriptures of truth.

And saith R. I. *To call steeple-houses churches is no addition to the Scripture, but a true exposition thereof; and what if there be some Reliques of Idollatry in our materiall Temples, as there is some reliques of sin in our living Temples, must they therefore be called Idoll Temples?*

Answer. The Temple in which the Jews worshiped was builded by the command of God, which all these *Steeple-houses* cannot be compared unto, which was invented and set up in the Apostacy since men hath departed from the faith, and turned into formallities and Idollatry. When Christ was offered up the everlasting offering, them that did beleeve in Christ separated from the Temple; and the Gentiles who believed separated from their *Idolls Temples* and they met together in houses, which we do not read of was fill'd with pictures, Images, and Crosses; and Steeple-houses now was not then invented, and the Councell of *Nice* diverse hundred years after the Apostles, decreed that Images and Crosses were to be placed in the churches, and also worshiped; and there is the Originall of those things which R. I. saith, *doth grace and adorne their Church*. And if some of the Reliques of Idollatry doe abide in your Temples, then

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it demonstrates that you are in the same spirit as they were that set them up. And if your Temples take its denomination from the people that met therein, as R. I. saith in the 32 page, then they may be truly called popish houses and Mass-houses from the people that meet therein. And if the reliques of sin abide in your living Temples and bear rule there, then they *that defile the Temple will God destroy, for holiness becomes the habitation of his house for ever*, and the 1 *Kings* 8. 11. will be but a bad proof for thee, *for the glory of the Lord shall fill the House of the Lord*, for that is the Temple, blind man, which was commanded by God, and the glory of God did appeare there; but if this will not serve we must have another proof, *Psal. 76. 2. In Salem is his Tabernacle, and his dwelling place in Sion*, which may be understood *allegorically* of our *Temples* saith R. I. Doth the glory of the Lord fill your Mass-houses, you glory in deceit, and in pride, and your glorying is not good, and thy allegory is false, though his *Tabernacle* was in *Salem*, and his dwelling in *Sion*, and his presence in the Temple; is yours the Temple, or *Salem*, or *Sion*, or the *Tabernacle*, if not, for shame pervert not the Scripture, nor bring it to cover your idollatrous practices, which R. I. pleads for, and saith *Images, Pictures, and Crosses, may be continued in some places*: and it is like R. I. would count it *sacriledge* to take them away, he is far from the exhortation of the Apostle, *abstain from every appearance of evill, and hate the garment that is spotted with the flesh.*

And R. I. saith, *I plead not for Baal, nor for proud phantastick spirits*, and yet a little after, saith *that putting off lace, ribbonds and costly apparrell, may be putting on of pride.* Now who will believe this R. I. that he pleads not for *Baal*, when he pleads for Pictures, Crosses and Images, for cuffs, ribbonds, lace and costly apparell. Now Reader thou may observe by R. I. his *decorum* how the wheels goes within.

And further R. I. saith, *It is utterly unlawfull, for any Christian whatsoever, gifted or not gifted, to preach the word in the name of the Lord before the Church publikely assembled, unlesse they be ordained and set apart by the Church for such a work.*

Answer. This man is farre from *Moses* spirit, who wished that all the Lords people were prophets, and would not forbid *Eldad* and *Medad*, to prophesie in the *Camp*, which was a publick assembly, and *Israel* then the Church of God, and R. I. hath made too hasty a conclusion, who would prohibit all from speaking the word of God, if

 they

they wanted outward ordination; then *Paul* was a great transgressor, who consulted not with flesh and blood, neither with any other of the Brethren, nor went not up to *Jerusalem* for ordination, but preached three yeare the word of God, and then afterwards went up to *Jerusalem*, and saw none except *Peter* and *James*, and had no ordination then as we read of; and afterward he went into *Syria* and *Celecia*, and furthermore saith, he *was not known by face to the Churches of Judea*; So who ordain'd him all this time, for there was no Churches of the Gentiles but what he had planted then, and so they could not ordaine him. *Gal.* 1. 17, 18, 19, 21, 22. And who ordain'd *Apollo*; but it may be that R. I. will say that *Paul* was ordain'd at *Antioch*, *Act.* 12. 2. But I would have R. I. to understand that here was 17. yeares that he preached publickly before that, and where was his ordination? Many of the Brethren who was scattered abroad in the persecution that was at Jerusalem, went every where preaching the word of God, and when or where was these ordained? and who ordained the Brethren that was persecuted after *Stephens* being put to death, who travilled as far as *Phenecia*, and *Cyprus*, and *Antioch*, preaching the word and the hand of the Lord was with them, and a great number beleeved and turned unto the Lord, *Acts* 11. 19, 20, 21. Yet these things I bring not as to deny but that many went out with the consent of the Church, and many were ordained Elders who were grown up in the truth and established, who had received the Holy Ghost, by whom many was confirmed and strengthned in the faith; but what is all this R. I. to your ordination, and who ordained you, the *Pope*, a *Bishop*, or a *Councell*, or a *Parliament*, and what are they you ordaine? such as learnes the art of speech seaven yeares at *Oxford*, who hath read *Homer* and *Aristotle*, *Plato* and *Diogenes*, and learned to play on a Fiddle; These are no *Mechanicks* but gifted men indeed and quallified, and fit to be ordained and made Ministers, Pastors and Elders to carry a broad the Traffique of *Mistery Babylon*; but this *R. I.* is very peremptory, and saith, *it is utterly unlawfull for any that are gifted to preach the word*; Contrary to the Apostles doctrine, who saith, *as every one hath receiveth the gift so let him administer*, and not such as R. I. would have to be Ministers, who hath learned an art to speak, and this must be called a gift, and a quallification, and a fit man to be a Pastour, and thus they have ordained one another, and hath set up a trade of preaching, and with their confused stories hath fill'd the world with darkness.

And

And as concerning an infallible Spirit, saith R. I. *None except Christ who was without sin can challenge it, or lay claime to it, and I may say of such runnagates and wandering starrs, as this F. H. and the Quakers are, as* John *did*, 1 Joh. 2. 9. *They are gone out from us, because they were not of us.*

Answer, However this R. I. hath cleared himselfe and the rest of his brethren for being Ministers of Christ, for they doe not only deny an infallible Spirit, neither look to be made partakers thereof, but quite shut out all the Saints from enjoying it; and though in Christ *the fullnesse of the Godhead dwelt*, who was full of *grace and truth*; he is the Root from whence all that believe come to be made partakers of his virtue, and so many of his members may lay claime to it, as they have received it by a free gift according to the promise of Christ, *I will send you the Spirit of truth which shall lead you into all truth*, and the Apostle had received the *Spirit of life in Christ Jesus, who had freed him from the Law of sin and death*, and the sons of God had received it, and they were led by it, and the Ministers of Christ was made Ministers of it, who hath made us able Ministers as it is written, *not of the letter, but of the Spirit*, and that Spirit was infallible and true, and that Spirit which they declared of, was an unerring Spirit, and as they were led by it they erred not, but were kept by it that the *evill one touched them not*, and they spoke from it, and ordered the Church in it in the wisdome of God. But what doth these men minister from, who waits not to be made partakers of this, but denyes that ever any had it, or ever shall have, and so are but a company of dreamers, and tells their dreame that they dreamed in the night, or at best steales the words from their neighbour, and saith, *Thus saith the Lord* when God hath never spoken to them. And though thou may say we are runnagates, because we sit not dreaming over 30 or 40 families 20 yeares, but travills from city, and from country to country to publish the word of truth freely, as the Apostles and Ministers of Christ did; We must by such as this *R. I.* and his Brethren, who hath gotten holes and nests in the earth to creep into, be counted as runnagates; and though *John* said, *they are gone out from us, because they were not of us*, this he spoke of them who went out of the light, in which he and the rest of the Disciples had fellowship with God, and one with another; and they that went out from this, went into the spirit of the world; and you are such as they that are gone out already, and blasphemously calls the light of Christ

Ignis fatuus; and so all that fear the Lord will come out from you, and out from *Babylon*, where the blood of the prophets hath been shed, and the witnesses kill'd; you who deny an infallible Spirit, is like to be in blindnesse and follow the spirit of errour, for you have nought else to cleave unto.

And further, R. I. saith, When the Lord said by *Joell*, that he would *pour out his Spirit upon all flesh, and his sons and daughters should prophesie; the prophet speaks not of a ghostly power to open the Kingdome of Heaven, given by Christ to his Apostles and Successors, but of an extraordinary measure of enlightning grace, and a more copious effusion of the Spirit, and also to pastors to whom more is given, more is required; and this Text doth not prove that all sheep shall be Pastors, and all scholars Teachers.*

Answer. Nay this Text doth not prove all Sheep to be Pastors, neither all that are taught to be teachers, for all are not Prophets, neither Pastors nor teachers, for as Christ said the *Labourers are but few*, but this man is afraid that there should be too many, and indeed there are too many hireling loyterers, that are ready to supplant one another for filthy lucre; and though many may be said to beleeve, yet all have not received the Spirit of prophesie, or a gift to be pastors, but onely they to whom it is given of the Lord for the worke sake, yet notwithstanding they who have received it ought not to be limitted, either Son or daughter, for them who doe, quenches the Spirit, and despises prophesie, as this R. I. doth, and how should he doe otherwise, seeing he hath denyed the infallible Spirit, from which all the Ministers ministred, and all the prophets prophesied and spoke as *they were moved by the holy Ghost*. But *R. I.* saith, *the Prophet spoke not of a ghostly power to open the Kingdome of heaven*, if by ghostly power he meane the Spirits power, as I beleeve he will not deny, then was it not by a spirituall power, sons and daughters prophesied, and did not this power open the Kingdome of Heaven, and if it be a more *Copious effusion* of the Spirit which is given under the Gospell then the Law; then how is it that *R. I.* would straiten or lessen the effusion thereof under the Gospel; for there was Daughters that prophesied under the Law, and many Sons that spake by the Spirit of God; but now all must be confined to the letter, and your Pastors now hath far lesse of the Spirit, if any at all, who speaks from the strength of naturall parts, and denyes the unerring Spirit, and so shuts up the Kingdome of Heaven against men.

And

And R.I. is so grieved at this infallible Spirit, or this spirit of prophesie, that he cannot endure that a Daughter should prophesie or speak by the Spirit of God in the assembly of the Saints, and the main streese of his or all their arguments is the 1 *Cor.* 14. 34. *Let your women keep silence in the Church, for it is not permitted for them to speak, and if any woman speaks in the Church, it contradicts the Spirit*, and *though they have a gift, they ought not to improve it in a disorderly way.*

Answer. That which hath been said in this particular unto *E. D.* is sufficient to them whose eyes God hath opened, but this *R.I.* is one of the evil beasts that the *Apostle* speaks of, *whose mouth must be stopt.* And so I further say, that the Apostle writ to the Church of *Corinth* which were beleevers, which few will deny but that it consisted both of men and women, and he expressely saith, *ye may all prophesie one by one*, and furthermore, *if a woman prophesie with her head uncovered dishonoureth her head*; so that it is manifest that there was women did prophesie and also laboured in the Gospell; but saith R. I. *that was but in a private way, or amongst some few*, this had been lawfull or orderly in *R.I.* his account, and if she might speak to two or three, or twice three it may be, as there is in many houses, is not this call'd a Church, and doth not Christ say, *Where two or three are gathered together in my name, I will be in the middest of them.* Moreover, was not that a Church which was in *Aquilla* and *Priscilla's* house? 1 *Cor.* 16. 19. and was not *Priscilla* a Daughter that did prophesie? what must *Priscilla* goe out of her house in which was the Church if she had any thing to speak by the Spirit? was it lawfull to speak without doors and not in the house? and if she might speak in her house, then she spoke in the Church, and *R.I.* would have said she had *contradicted the Spirit of God*; and is not Christ one in the Male and in the female? and is not male and female both one in Christ Jesus? is Christs power and the Spirits authority any whit lesse efficacious or powerfull when he speakes in the female? or is it the sects only that addeth or diminisheth from the authority of the Spirit; thou ignorant man who art voyd of the knowledge of God? and was not *Mary* a woman, and did not she preach Christs Resurrection to the Disciples, and were not they the Church? but this is like will not satisfie *R.I.* his unreasonable mind who doth not beleeve that a woman may prophesie or speak in the Church, for *this would contradict Pauls saying*; not at all; I grant *Pauls* words to be true, this was spoke occasionally to one Church? concerning them that were unlearned and untaught of the Spirit,

Spirit, that usurped authority over the man, and such as was disorderly whose spirit was not subject to the *Prophet*, and what must this be a binding example, as to quench the Spirit, and limit the Lord from generation to generation as to binde or limit them, who are in subjection to their *husband* and who usurped not authority? for it is one thing to have authority, and another thing to usurp authority; now they that are come to feel the power of God, and thereby be moved to speak, the *power* gives her authority, but she that is not in the *power* neither doth feele the motion of the Spirit, such a one usurps authority and is unlearned, and such, and they only were prohibited by *Paul* and no other; for if it had extended unto all, then the women before mentioned had been transgressors; and likewise further for the satisfaction of all; *Anna* a prophetesse, the Daughter of *Phanuell* of the Tribe of *Aser*, she coming into the Temple *gave thanks unto the Lord, and spake of Christ unto all them that looked for Redemption in Jerusalem*, and that was in a publick place, and in a publick congregation, *Luk.* 2. 36, 37, 38. And last of all, if E. D. and R. I. will not confesse that the meeting neer *Cond*, in which the women spake, was a Church, which *F. H.* justifies, then E. D. and R. I. hath lost their cause, and wrangled about nothing, and the thing proved against them both, (*viz.*) That a woman declaring, speaking or propheſying by the Spirit of the Lord and in the authority of God, is a lawfull and a commendable, and a justifiable act in the sight of God and all the children of light: And therefore cease your foolish clamour, and let no such ignorant stuffe come in print again, lest your folly be more and more made manifest, and the stone fall upon you which will *grind you to powder*.

The next thing which R. I. quarrells about, is a lye, which *Edward Dodd* asserted, that some of the *Quakers* should say they were *equall with God*, unto which F. H. replyed and said, he that hath the Spirit of God, is in that which is *equall*, and he that is joyned to the Lord is *one Spirit*, there is unity, and that unity stands in *equallity*, and these expressions saith R. I. *offers violence to God and his glory*.

Answer, This R. I. is so in love with the spirit of errour, for he hath denyed the infallible Spirit, and is in such love with an unequall spirit, that he cannot endure to here that any should be joyned to the Lord in an *equall* Spirit, and so quarrells with plain Scripture, and saith, *it doth violence to the Majesty of God*; the Spirit of the Father, and the Spirit of truth, is an *equall* Spirit, and them that

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are led by it and are in it, are in that which is *equal*, and so are joyned to the Lord, and are neerly related to him; but that I said or any other, that the creature is *equal* to the Creator, in *power*, or in *glory*, is false and a lye, and let *E. D.* and *R. I.* know, that lyars are for the lake.

R. I. saith, *Christ is glorified in his humane nature, and humane nature and flesh may be understood of the regenerate part, and humane nature may be understood both of soul and body, and this may confute* F. H. *that doth contend against humane nature*, and goes on and tells another lye, as every page is fild with some, and saith F. H. saith, *Christ hath no real body.*

Answ. This man speaks out of thick darkness, and intrudes into those things he hath not seen, being vainly puft up in his fleshly mind; I said unto *E. D.* that Christ was the seed of *David according to the flesh*, and according to the Spirit, *the Son of God*; And furthermore said, and now saith, that Christ is glorified in a spiritual body, and incorruptible body; and so by incorruptible body and spiritual body, according to *R. I.* his dark understanding, must also be understood *humane nature*; and again, *humane nature may be understood of the soul*, O dark and foolish man, what art thou like to confute, who saith *the humane nature may be taken for the soul*, and also it may be taken for *flesh*, and also it may be taken *for the regenerate part*, and thus like a blind man hath lost all aime, thou runnest rambling up and down in every by-path, but how should thou doe otherwise, seeing thou hast denyed that Spirit that doth not erre? and also would have all others to deny it, and saith, *that none may lay claime to it*, although God hath promised it, to give the spirit of truth to lead his people into all truth; and if into all truth, then out of all error, but this doctrine of Christ comes too neer *perfection* for *R. I* to own, which is a doctrine so offensive to him, that he cannot endure to hear of it, or that ought should be *perfect*, and therefore he hath condemned the law of the *spirit of life*, and saith it is *imperfect*, as may be seen in the 55 page of his book, and if *flesh*, and the *regenerate* part of man, and the *soul*, may all be understood by *humane nature*, then they are all one, and then the soul is humane and earthly, but the soul is spiritual and immortal, and flesh and blood inherits not the kingdome of God, and the regenerate part is that which is begotten and brought forth by the immortal word of life, *and that which is born of the spirit is spirit*, and so the ignorance of this man is made manifest, and so *R. I.* may take

his

his lye home unto himselfe, as that *F. H.* denyes *the reall body of Christ*, for *F. H.* hath said, and now saith againe, and that according to knowledge, that Christ hath an incorruptible body, and a glorious body, and a spiritual body, and in this body is Christ glorified with the Father, and *humane nature*, is no where taken for *a spiritual and incorruptible body*, in the Scriptures account, as this *R. I.* and his blind tribe doth imagine, and yet the flesh of Christ is owned, and the word that was made flesh the Saints know and doth feed on, by which they are nourished up into everlasting life, and so I say unto thee, as I did to *E. D.* when thou writes again speak plainly, if by *humane nature* thou intend *a carnal body*, or the same flesh thou art on, & thou would devide the flesh of Christ from his Spirit, would devide Christ, & Christ is not divided; and thus he goes quarrelling on and heaps lye upon lye, and saith that *F. H.* saith, *Christ hath no real body, but his mystical body*, which thing is thy own and never affirmed by me either in word or writing, and so repent of thy lyes, and for shame call in thy Book least the judgements and plagues of God be multiplyed upon thee.

And further saith R. I. *How do the Quakers condemn themselves, when they so proudly boast themselves, as the Pharisees did, to be clear from sin, who needs not Christs righteousnes for their justification; how then can they say that Christs righteousnes is their justification, when they are so righteous in their own eyes, for Christ hath not promised to justifie any, but those that confess their sins.*

Answ. We have confest our sins, and also departed from them, and not like you feigned hypocrites, who are confessing from year to year with your feigned lips, and your hearts never turned to the Lord from iniquity, and takes the name of Christs righteousnesse to be a cloak to cover your iniquity withall; and we do not say, that we have no need of Christs righteousnesse for our justification, for if we should say so, we should be lyars like thy self, for we have need of Christs righteousnesse, for he is our life, who is called *The Lord our righteousness*, he is our justifier, and who art thou that condemns any? but the false accuser of the brethren, for Christs righteousnesse is our covering, and we are not righteous in our own eyes, but in the eyes of him who hath made us so; and we never said that we have not sinned, and so we have not made God a lyar, as this vile slanderer would make men believe through his false aspertions, for we say, we were once darknesse, but now are we light in the Lord, and he who is

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our light and life, is our justification and righteousnesse, and his blood cleanseth from all sin, and the power of God keepeth us *that the evil one toucheth us not*, and yet all boasting is excluded.

And the further R. I. goes on the lower he sinks towards the bottomlesse pit, and there we shall find him at last before we have done with his book, and speaks out of thick darknesse, like a man that never saw the Sun, who hath altogether taken up his dwelling place in Deaths Region, and as though that were the Land of his nativity, and thou shalt see Reader by what ensues.

R. I. saith, *Though it be said, He that commits sin is of the Devill; not that the Devill can claime him for his own, or that he is in his possession, but he is captivated of the Devill and overpowered.* And for his proof he brings *Peter was cryed up to be a Saint, and at that same time when he was cryed up to be a Saint, Christ called* Peter *a devill, and that must be understood a Saint had sinned.*

Answer. He that is captivated by the *Devil*, hath gone from the *power of God*, and he that commits sin doth the Devils work, and he may claime him for his workman; and he that is overpowered is brought into captivity, and he that carryes into captivity hath the Captive in his possession, as it is written, *his servants you are to whom you obey*, and he that commits sin is the servant of sin. And these black confused distinctions R. I. maketh to make people beleeve that they are Saints of God, when they are the Devils captives, and that they are in the possession of Christ, who yet doe the works of the Devill who is an enemy to Christ, and thou knows no more of a Saint then thou knows of a devill, who saith that *Peter* at the same time that Christ called him a Saint, *called him a devil*; for thou must know, that *Matthew* recorded many things it may be in one Chapter, which was acted and done, and spoken in many dayes and weeks, for when *Peter* confessed Christ to be the Son of God, he was in the faith, and Christ said, *flesh and blood had not revealed that to him*, but at this time had spoken little of his sufferings; as it is written, *Mat.* 16. 21, From that time forward began Jesus to shew unto his Disciples, how that he must goe unto *Jerusalem* and suffer many things, and be kil'd, and rise again the third day; So that it is manifest, that here was distance of time and space betwixt *Peters* confession of Christ and of his rebuking of him; however the unbelief was gotten up in *Peter*, and he that had need to be taught, came to be a rebuker of him who was his Teacher, this was another state then the former; but of these things R. I. is ignorant, and let the Serpent feed upon dust, for I desire to give him no other food.

And further R. I. saith, *Though Saints sin not Devil-like unto death, yet if any man say he hath not sinned after the similitude of* Adam's *transgression, he*, saith John, *is a lyar and the truth is not in him, for when all is done the best men are manifest, and the best earth is earth ever, and will bear nettles and brambles; and if these things were well considered by* R. H. *he would not accuse me and* E. D. *for pleading for sin or Satan, for we plead against those who say they have no sin.*

Answer. This R. I. is so in love with sin, that by his arguments which he makes, one would judge that he accounts it as necessary as his dayly food, and these are strange kind of Saints that R. I would make, at the best they are but still sinners, and unsanctified; but they that are called to be Saints, who are begotten by God the father and preserved in Christ Jesus, they are sanctified and made clean through the washing of Regeneration, & through the sanctification of Gods holy Spirit which dwelleth in them, by which they have power to mortifie the deeds of the flesh, and to overcome and to be made partakers of the promises; but here lyes the difference in R. I. his account, betwixt his Saints and his Sinners, *The sinners sinneth devil-like, yet the Saints sin not devil-like*, I say they that sin are in one nature, notwithstanding R. I. his blind distinctions, for they that sin are liker the Devill then God, and liker his image then Gods Image, for Gods Image consisteth in righteousness and true holiness, and the devils image consisteth in unrighteousness, sin, and unholiness: And now Reader thou may judge whose Image R. I. his Saints bears, and if thou be one that can plead against them who are born of God, and sinneth not, and who are cleansed from all sin by the blood of Christ, then R. I. will rank thee with E. D. and himself in his Bead-row of Saints, as he calls it.

And if any man say, he hath not sinned after the similitude of Adam's *transgression, he is, saith* John, *a lyar*; Nay it is R. I. that saith it and not *John*, and so R. I. is the lyar, for the Scripture saith on this wise, *Rom.* 5.14. Death reigned from *Adam* to *Moses*, even over them that had (not) sinned after the similitude of *Adams* transgression. So that it is manifest, that there were many that death reigned over, and yet they sinned not after the similitude of *Adams* transgression. But this R. I. will accuse every man with whom he hath a mind to quarrel, and will not only tell lyes himselfe, but publish false Doctrine, but he will bring the Saints for his author; and *John* saith not, If any man say he hath no sin; And thou that sayest, when all is done, *the best men and the best earth, will bear nettles, brambles, and pricks*, as I said to E. D. so I may to thee, thou hast given thy verdict for the Devill, and not for God and his Saints, for *They that are born of*

God.

God sin not, and them that are cleansed by the bloud of Christ from all sin, and are clear in his sight, and are kept by his immortall word which dwells in them that the evill one touch them not, but hath overcome the wicked one, and the best earth is that wherein righteousnesse dwells, which R. I. is altogether a stranger too, and that brings forth no bryars, nor brambles, nettles nor pricks, for that ground is curst; so this man by his devillish Doctrine, hath made the coming of Christ of none effect, and the bloud of Christ of none effect, and so have denyed the work of redemption to the best of men, and deliverance to the Creature who hath travelled in paine. This dreamer is far contrary to the Prophet *Daniell*, who saw by the Spirit of Prophesie (which this *R. I.* so deadly hates, both in men and women that if it be not allowed of by such as he, it must not speak nor they by it) This Prophet I say testified of the coming of the just one, and of his work, that he should *make an end of sin, and finish transgression, and bring in everlasting righteousnesse*; but saith *R. I. The best men are men still, and the best Earth earthy, and the best saints sinners, though they sin not devil-like, & nettles and brambles and pricks they will all bring forth.* Now if this doctrine be true, how is the soul raised out of death, and where is the restauration of the creature from under the bondage of corruption, and where is the redemption of the seed which is heir of the promise. Nettles and brambles, bryars cumbers the ground, and choakes the seed, and these things F. H. hath well considered, and I see more and more that thou art a pleader for sin and Satan, and imperfection, for a spirit of errour, for Images, Pictures and Crosses, for Cuffs, Ribbonds and Lace, for Nettles, Brambles and bryars, and art a man that doth lay claime to the utmost borders of the Devils Kingdome, and a greater servant of his Master I have not met with long, whose reward will be according to his works.

And the lye being the chief cognisance of his Master, in which he greatly glorves in, he goes on and saith, *Another errour of the Quakers is, they do not beleeve the Scriptures to be true, because they deny them to be the word of God; for if they beleeve what the Scriptures say of themselves; and they say of themselves that they are the word of God*, and for his proofs he cites, *Mat. 7. 13. Rom. 10. 8. 2 Cor. 2. 17. 1 Pet. 1. 25.*

Answer. The Scriptures we own to be true, and whatsoever the Scriptures say of themselves, that we own them to be (to wit) a declaration, Scriptures of truth, holy Scriptures, the words of God, of Christ, and of his Apostles, a Treatise; And for his proofs I could wholly referre them to the Reader to examine them himselfe, and to discover the ignorance of this *R. I.* who tenders these Scriptures aforementioned for sufficient

proof, as that the Scriptures calls themselves *the word of God*, as for *Mark* 7. 13. making the word of God of none effect by your tradition; He doth not say of making the word of God, the Scriptures of none effect; neither doth he say you make the Scriptures, which is the word, of none effect by your Traditions, and as for *Rom.* 10.8. *The word is nigh thee in thy mouth and in thy heart*, And this is the word of faith which we preach; Here the Apostle saith, *the word is nigh thee in thy heart*, but he doth not say, the Scriptures is nigh thee in thy heart, which is the word of God. And 2 *Cor.* 2. 17. *For we are not as many which corrupt the word of God*; he doth not say, we are not as many that corrupt the Scriptures, which are the word of God, or the word of God which is the Scriptures. And as for 1 *Pet.* 1.25. *But the word of the Lord endures for ever, and this is the word which by the Gospel is preached unto you*; he doth not say the Scriptures endures for ever, or this is the word, the Scriptures, which by the Gospell is preached unto you. And as for 1 *Thes.* 4.15. *For this we say unto you by the word of the Lord, that we which are alive, and remaine unto the coming of the Lord, shall not prevent them which are asleep*; He did not say, this we say unto you by the Scriptures, for there was not such a Scripture written before, and therefore we say this unto you by the *Word of the Lord*: And what a foolish man is this, to assert his own imaginations, and then imagins the Scriptures will prove it; and what an improper speech were this, to call twenty thousand Sentences one word; and it is called a declaration; and what a declaration would that be which consisted but of one word; But enough of this hath been published before concerning this particular by divers hands, so I shall be brief. However *R. I.* doubts his proof allready, that it will not satisfie F. H. and therefore he thought good to make this conclusion upon him, *That he does not believe the Scriptures at all*; and though F. H. say, that these Scriptures are nothing at all to prove that thing; to deny his imaginations, is not to deny the Scripture; But F. H. beleeves what the Scriptures saith of themselves, and doth not deny the Scriptures at all, but *R. I.* his lye, and also his false conclusion.

And further saith *R. I. The Scriptures was delivered to the Church in writing, that it might be an infallible standard of true doctrine, and a determiner of controversies, and the Saints Rule of knowing God and living to him.*

Answer. Reader take notice here is no roome for the Spirit at all, the Scriptures and writings have taken up the room of it in *R. I.* his account, for it hath lost its office, if his doctrine be true, the letter is become the infallible judg and standard to try doctrine, and a determiner of all controversies, and of the Saints rule of knowing God, and living to him, and indeed

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is become all in this mans account, then what doth *R. I.* bring *Æsops Fables*, *Ovids fictions*, *Plato's* and *Diogenes* stories, in this controversie to joyn with this infallible rule; & because he hath the Scriptures so high to be a tryer of doctrines without the Spirit, doubtles is the cause here is no mention made of it; and so he shall be judged by his rule; in the 42 page take his Exposition upon the words of *Joel*, *I will powr out of my Spirit upon sons and daughters, and they shall prophesie*; *This is not meant of a ghostly power, but of an extraordinary measure of enlightening grace.* Ignorant man, is not Ghostly power or spirituall power an extraordinary measure of enlightning grace? and was it not a spiritual power, and an extraordinary light the Prophets prophesied by; But it is this mans meaning that must be the standard when all comes to all, and the determiner of cases; and he speaks contrary unto his own rule, as may be seen through his whole book, who hath either added to the Scriptures, or perverted them, or otherwise given his false interpretations, or vilified them in calling them the *True Cards*, and so though he extolled them in words, he denyes them in practice; The Jews tryed Christs doctrine by the Scriptures, and judged him a blasphemer, and a breaker of the Law, and the Apostles seditious; and so though a man have the Scripture, and have not the Spirit, it is all as a sealed book, wherein such unlearned men as this *R. I.* is cannot read; and therefore he saith in his 55 page, *That it is a great fault in us*, because we say *the Law of the Spirit of life is the Rule*, & so like him will not say *it is imperfect*, as he doth, & so saith *R. I. it is not fit to be a rule*, & so blasphemously he detracts from the authority and power of the Spirit, and like Antichrist and his Ministers sets the letter above it, & cals it *living & an infallible standard*, and saith *the Scripture inclines the heart unto obedience* and like a drunken man this *R. I.* reels up and down and contradicts himself: Before he said *The law of the Spirit chiefly gave power to conforme to the Rule*, and within four lines contradicts himself, and saith *The Scriptures inclines our hearts to the obedience of the Rule, and the Scriptures it self hath caused us to know it, as we have it from the Church, it is a probable aid, and yet giveth but a confused belefe, with a light impression. Answ.* It is probible enough indeed that thy faith is confused, & the faith of your church, & that makes thee utter forth all this confused heap, but in what hath been said, the spirit of this man and his doctrines will be manifest to all whose eyes God hath opened, and so will depart out of his paths and not give heed to his fabulous stories.

It is true saith *R. I. There is an inward law written in our hearts, called the law of the Spirit of life*, Rom. 8. 2. *And there is the outward Law written in the Scriptures: Now the outward and externall law is properly the Rule of a christian life, and not the inward and internall law*; *for the outward law is*

perfect

perfect in that it declares in what is the will of God, and in what it is not; but the inward law received and written on the heart is imperfect, and therefore unfit to be our rule, the law within is that thing that is to be ruled, Psal. 37. 4. *The outward law therefore is the Rule.*

Answer. This man would set the Sun by his dial, as it might be said, although he confesseth in the very same page, that the Law of the Spirit of life giveth power to the creature, yet now it is become imperfect, & not fit to be a rule; this man like one unlearned, sets the Law which was written in Tables of stone, which the Apostle calls *the Ministration of condemnation* and was *glorious*, this he sets above *the Ministration of the Spirit of life*, which the Apostle saith *is much more glorious*; but nay saith *R. I. The law written in the heart is imperfect and not fit to be a rule, but to be ruled*; contrary to the Apostles doctrine; and so this R. I. is tryed by his own infallible standard, to be a deceiver, who teaches contrary to that which he calls his law and testimony; and the Law which is outward, is the Law of the first Covenant, which made nothing perfect, but the bringing in of a better hope did, by which we draw nigh unto God, *Heb.* 7. 19. Therefore the Lord said by the mouth of the Prophet, *Behold the dayes come that I will make a new Covenant with the house of Israel, not according to the Covenant I made with you when I brought them out of the Land of Egypt, when I was as a husband unto them, which Covenant they brake, but I will write my Law in their hearts, and put my Spirit in their inward parts; I will be to them a God, and they shall be unto me a people,* Jer. 31. 33. *Heb.* 8. 9, 10. Now this blind man, who gropes as at noon day, saith, *This is imperfect which is written in the heart*, and so faulty with him, and *therefore to be ruled over*; and the other which is *outward is perfect*, and faultlesse, and so ought to be a *Rule*; but saith the Apostle contrary to R. I. If the first Covenant had been faultlesse, there had been no place for the second, which second the Apostle saith, is a better Covenant, and stands upon better promises; but yet saith *R. I.* this is not the rule, nor fit to be a rule; And furthermore the Apostle said, *as many as are led by the Spirit of God are the sons of God*, and this was their rule, and the Law of the Spirit of life made the Apostle free from the Law of sin and death, and was the new creatures rule by which they were led into all truth, and as many as did walk in it, out of all sin; But nay saith *R. I. It is not fit to be a rule, for this is imperfect, and is that thing to be ruled*, and for his proof brings *Psal.* 17. 4. *By the word of thy lips I have kept me from the path of the destroyer*; and how doth this prove that the Law in the heart is to be ruled, Thou ignorant man, who utters forth nothing but deceit and error? and so the Scriptures declares against thee,

for

for they say, *The Law of the Lord is perfect converting the soul; The Commandement of the Lord is pure enlightening the eyes*, Psal. 19. 7, 8. *For the Commandement is a Lamp, and the law is light*, Prov. 6. 23. And the Commands of the New Covenant are spirituall and not carnall, and they are perfect and fit to be a rule to guide all them that beleeve in a perfect way, and not as this R. I. saith, *unfit to be a Rule because of their imperfection*, and would in his blind distinctions, cast a mist before peoples eyes; and all may judge not only of this R. I. his mistake, but of his willfull impudence, in preferring that which is visible and outward, and may be seen, which was given forth in time, (viz.) the Commands outward, and the Letter outward, above the Law of the Spirit of Life, which is invisible, spirituall and eternall: And as I said to S. S. So I may say to thee, *Lezro souls are they like to be, who receives such damnable Doctrine as this for Articles of Faith.* But however Reader thou may take notice of R. I. in his Epistle to the Reader, he saith, *The Quakers money is counterfeit coyne, which he hath nailed on the Market post, and instead thereof hath tendered other money*; and that thou may see what kind of other money the Priests is, and what Image it bears by the Principles here discovered, which is altogether *Tin and drosse and Reprobate Silver*, which will be received by none, but them whom the God of this world hath blinded the eyes of, that they should not see the things that belongs unto their peace.

And *Edward Dodd* being sensible that he & all his stuffe, or he and all his arguments was carried Captive, and become a booty and a prey, he is glad that any will step in and refeue him, and flatters R. I. and saith, *I am engaged to you, to imbrace you as a precious friend, that of so weake principles as mine, have raised so perfect a structure, so absolute, rationall, and demonstrative, that more need not to be done.*

Answ. R. I. his Vindication hath not redeemed E. D. his principles at all, but rather hath laboured in vain, and spent his strength for naught, and hath brought forth such a birth as sober men will blush at, made up of Ignorance, Blasphemy, Derision, and lyes, which they that have the least moderation will abhorre and detest; And the Principles of E. D. and R. I. are not only weak and feeble, but wicked and impious, as is manifest in what hath been declared; And the structure that R. I. hath made, is but builded with untempered Morter, lyes, falshood, errour, false Doctrine, which the stormy wind of the Lord will Rent and scatter, and confound, and exalt his Truth above it all. But E. D. saith, *What can be said to reduce such a people I know not, since so many convincing arguments cannot prevaile.* Alas poor men whether would you reduce us, or bring us back, to the slime pits of *Sodome*, where E. D. fell with his stuffe, or turn us back again to Images, Pictures and Crosses, to Mass-houses, Hirelings and Tythes, to Lace, Ribons, and Cuffes, which both E. D. and R. I. hath strongly pleaded for, as faithfull Servants to their Master, who would not have him loose a foot of his Territories; however E. D. hath resolved to continue one in life and death with R. I. who hath shaken hands with the Prince of darkneſse, and made a Covenant with death, which must be broken; and though S. S. E. D. & R. I. joyne hand in hand, yet the wicked shall not goe unpunished, for every one shall receive a reward according to their works.

And so I have done with R. I. his Book called *Ignis fatuus*, whose arguments, false doctrines, errours and lies are dissolved into nothing; his Vindication made voyd, his ignorance made manifest, his false Doctrines brought to light, and reproved by the *word of truth*; Only I shall returne him a few of his lyes back again for him to review the second time, and repent of them, and remember the sentence for all Lyars is, *The Lake that burneth*, Rev. 21. 19.

First,

First, *That their worship differs not in whole nor in part, in matter nor in manner from the Churches in the Primitive times.*

Secondly, *According to the Scriptures their whole worship is framed.*

Thirdly, *That Jezabel was never more madder against the Prophets, then these* Quakers *are against Christs Ministers.*

Fourthly, *The* Quakers *contemn Magistracy & infect the Common-wealth with faction.*

Fifthly, *That the* Quakers *burnt some houses at* Oxford.

Sixthly, *That* Timothy & Titus *were setled in a Parochial way in their quarters.*

Seventhly, *That* F. H. *complains of the darkness of the Sun, when the fault is in his own eys.*

Eightly, *The* Quakers *deny honour to Superiors, to whom it is due, and so blaspheme the name of God and his doctrine*

Ninthly, F. H. *would never have cryed out of deceit, but a purpose to deceive the more.*

Tenthly, *That the* Quakers *bid open defiance to the worship of God.*

Eleventhly, *That* I. N. *did say, That he was as just, and holy, and good, as God.*

Twelfthly, *That* F. H. *said, That Christ Jesus was not glorified in Heaven with a real body.*

Thirteenthly, *Humane nature is taken for the regenerate part of man, and the soul.*

Fourteenthly, *That the best men (though regenerate) bears Nettles, Brambles, and Pricks.*

Fifteenthly, *There is an inward law, called the law of the Spirit of life, which is imperfect, and not fit to bear rule, but to be ruled.*

Sixteenthly, *And the Scriptures leads us to the Spirit, and enclines our hearts to the obedience of the rule.*

Seventeenthly, *And* F. H. *preferreth* Ignis Fatuus, *before the clear light of Gods word.*

Eighteenthly, & lastly, when he hath spoken all these lies, & publish'd them in Print to the world, he blasphemously saith, in his *Epistle* to the Reader, Have not so much regard to the authority of the Writer, as the truth of the matter written by him, who *was moved of the Lord thus to declare.* So all these lyes with many more, and all these dammable Doctrines which he hath uttered forth against the truth, these things he would fasten upon the Lords motion, and so make him the Author of iniquity, and a cloak for his ungodly speeches against them who love the truth as it is in Jesus, who hath suffered many reproaches for its sake, and hath been killed all the day long by this Generation, amongst which *R. I.* is, who hath bent his tongue to mischief, and his lips to utter forth deceit; and as *Jannes* and *Jambres* resisted *Moses*, so hath this *R. I.* resisted the truth, being a man of a corrupt mind, and concerning the faith, reprobate; but he shall not proceed much further, for in what he hath written his folly will be manifest unto all men, and them that fear the Lord will depart out of his foot-steps, which leads to the chambers of death, and from those dark paths in which *R. I.* treadeth, which leadeth into utter destruction.

Westwell, the 15. of
the 4. month, 1660.

THE END.

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